Liturgy

BULLETIN OF THE LITURGICAL CONFERENCE

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AMERICAN BISHOPS PROMULGATE INSTRUCTION

Practical Directives Given Pastors and Faithful

Throughout the country, many local Ordinaries have issued exhortations and detailed directives as to the observance of the Instruction of the Sacred Congregation of Rites on the participation of the faithful in the Sacred Liturgy. With gratitude to the respective Bishops for permission to quote, we give here excerpts from some of these documents, carefully wrought and profoundly influential for the development of Catholic life in the United States.

NEW ORLEANS

The Most Reverend Joseph F. Rummel, Archbishop of New Orleans, wrote to all the Clergy, Religious, and Laity of his Archdiocese on September 3, 1959 as follows:

". . . With confidence, then, in your interest and cooperation, we propose the following start in bringing the blessings of participation in the Sacred Liturgy and Music of the Church to the laity:

1. Effective as of Sunday, September 13, the faithful are invited and URGED at *all* regularly scheduled Sunday Masses to answer aloud and in chorus the following responses in Latin on the printed Mass cards: *Et cum spiritu tuo, Amen, Deo gratias, Laus tibi, Christe,* etc.

2. All are to listen attentively to the reading in English of the Epistle and Gospel of the Mass by a priest or lay leader, during or after the reading of these texts in Latin by the Celebrant of the Mass.

3. *Beginning on the same day,* the laity are to alternate with the Celebrant in the recitation of the *Kyrie eleison* and *Christe eleison* in Latin and also to recite with the Celebrant in Latin the *Sanctus,* the *Benedictus,* and the *Agnus Dei* as printed on the Mass cards.

4. *During September and October,* the faithful are exhorted to become familiar with the texts of the *Gloria, Credo* and *Pater Noster* by public rehearsals and private efforts, so that by *November first* they should find it possible to recite also these longer prayers in the Sunday and Feast Day Masses.

5. *Before Christmas,* it should be possible for the faithful to learn to recite with the altar boys alternately with the Celebrant the prayers at the foot of the altar at the beginning of Mass as well as the *Confiteor* and the *Domine, non sum dignus* before the administration of Holy Communion to the faithful.

Thus within a short time all will experience the joy and blessing of sharing more personally and more intimately in the beautiful setting which we call the Sacred Liturgy of the Mass. It will no longer be a question of *going* to Mass, or *hearing* Mass, or of tediously *sitting* through the Mass, but of the *privilege* by which the faithful actually *offer* and *celebrate* the Mass 'by virtue of their intention' in union with the priest and through him with Christ Jesus Himself, the High Priest Eternal!

6. With the approval of the Pastor, the participation or dialogue Mass may also be used on weekdays, especially when the school children attend—but the presence of the children should never exclude adults from joining in the responses and prayers; the Mass is for ALL and ALL should share it in common. *This is the mind of the Church!*

We come now to the Sacred Congregation's directions about Sacred Music. Ancient, constant, and progressive has been the tradition of the Church to give added dignity, solemnity and joyful exultation to divine worship through the medium of Sacred Music. In her solicitude, Holy Mother Church has devised and cultivated her own form of sacred chant, to which has been given the title of *Gregorian Chant* in honor of Pope St. Gregory the Great. However, she does not condemn but rather encourages other forms of Sacred Music, provided they maintain a character worthy of the dignity of divine worship.

Not all the regulations of the Sacred Congregation apply directly to the laity, but certainly the following require general attention and observance:

1. It is the mind and wish of Holy Mother Church that on Sundays and special Feast Days the dignity of divine service be enhanced by Sacred Music through the celebration of the Chanted or High Mass by at least one priest; on more solemn occasions by a Celebrant and two Assistants taking the parts of a Deacon and Sub-deacon; in Cathedral churches or on special occasions in other churches the Celebrant may be a Bishop who will be assisted by at least five priests. In this case the Mass would be called a Solemn Pontifical Mass.

2. It is also the mind and will of the Church that the faithful participate in Chanted or High Masses by singing the responses and other parts of the Mass according to their progress in learning the notations. Special care has been taken to provide chants that can be learned more easily in the beginning.

3. The Church also desires the faithful to sing in Latin the hymns prescribed for Sacramental Benediction, to join in the singing of the Litanies in liturgical procession and to become familiar with approved hymns in the vernacular for other occasions. All this indicates that the days of silent presence at major religious functions are over; that we must become vocal in the praise which we offer to God.

In order to make this as practical and easy as possible, we hereby decree the following regulations for ALL parish churches of the Archdiocese effective, as far as possible, as of Sunday, September 13:

1. In conformity with the precept contained under Article 263 of the Seventh Archdiocesan Synod, the celebration of a Chanted Mass is to be observed in every parish church on ALL Sundays and Feast Days of precept from September 15 to June 15.

2. The choir shall chant the proper of the Mass and the *Gloria* and *Credo,* at least in the beginning.

3. The active participation of the faithful shall consist

   a. In chanting the liturgical responses.

   b. In chanting the *Kyrie, Sanctus* and *Benedictus,* and *Agnus Dei.*

   c. Eventually in chanting also the *Gloria* and *Credo,* which in the beginning will be sung by the choir.

4. Following the wise provisions of the Sacred Congregation, we will begin with the easier popular Masses.

5. Gradually we look forward to the formation of male choirs, men and boys to give leadership to the movement.

6. For the encouragement of choir directors and members, be it stated that Gregorian and Polyphonic music may be used for different parts of chanted Masses, provided the participation of the faithful be not excluded or slighted.

May we apologize for the length of this communication and express the prayerful hope that through the generous cooperation of clergy, religious and laity, organists, choir directors and teachers of music, we may soon experience the enthusiastic joy of sharing more abundantly in giving praise to the All-high God in the sublime worship of our Holy Catholic Church."

WICHITA

Lack of space precludes our citing in full the splendid twelve-page letter (September 3, 1959) of the Most Reverend Mark K. Carroll to his priests

(Continued on Page 2)

ANNOUNCEMENT

On November 27, 1959, the Executive Committee of the Board of Directors voted to make real at last the long-standing hope of the Conference for a Central Office and a full-time Field Secretary. Details of organization will be decided by the Board at its winter meeting in Pittsburgh, December 29-30, and published in the next issue of *Liturgy*. We ask the prayers and realistic interest of our readers in this project, which will give so much maturity and effectiveness to the liturgical apostolate in North America, yet which will be so expensive that we shall have to appeal to them for considerable financial assistance.

LITURGY

Bulletin of The Liturgical Conference

Editor: Rev. William J. Leonard, S.J.
Boston College, Boston 67, Mass.

Published in March, June, September, December

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AMERICAN BISHOPS

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and people. With apologies to him for truncating his inspiring and eminently practical instructions, we give here only a few paragraphs:

". . . Mere 'encouragement' to participate no longer suffices. Every pastor and every celebrating priest is now obligated in conscience to help the faithful to participate *actively, intelligently, vocally,* and *sacramentally* in the Holy Sacrifice. The question is not one of 'likes and dislikes,' or of personal preference in retaining the 'good old way' of liturgical celebration. The Instruction has *legal force* in *all the rites* of the Latin Church.

Interestingly enough, this monumental document sets up no new legislation. It simply applies in practice the laws already in force. Founded on existing rubrics, decrees, and Papal directives, it shows how church music and the liturgy can and should be celebrated and promoted in the Roman Rite. More intersting still—how it *should have been* celebrated for many years past!

The Instruction calls for a change of mind and heart, in priest and people. . . . By virtue of holy orders, the priest is the presiding officer at Mass. But the people, by reason of the baptismal character, also have their proper share of work in the acts of public worship. Because this truth was seldom recognized in practice, the Instruction re-charts the 'Catholic Way' of doing things for years to come. Much strenuous effort will be required to set the Decree into total operation on diocesan and parish levels. It demands a shedding of many habits, acquired by following obsequiously the example of parents, teachers, and of whole generations settled in their ways. And yet, unless we want to remain horse-and-buggy Catholics, we must reshape our thinking and get in step with the directives of the Vicar of Christ. Our first duty is to find out *what* the Holy Father expects his children to do, then *do it* obediently, graciously.

The need for so fresh and timely an Instruction from Rome is highlighted by the grim facts of everyday pastoral experience. In most parish churches, the Catholic people are still denied their rightful role in the public prayer and song of the Church. Millions dutifully attend Sunday Mass. They enter the Church—sit down, stand up, or kneel—like 'strangers and dumb spectators,' watching the priest carry out the ceremonies—alone! At best, they take part internally, silently. Some approach the Communion railing, others make this sacred moment the point of departure from church. Many Catholic adults regard the sermon as the important feature of the service. Devout souls spend the time saying prayers totally unrelated to the great Sacrifice. When the after-Mass prayers are finished, they hurry out. The

(Continued on Page 4)

Dear Liturgist,

We are, as we should be, tremendously interested in promoting the Liturgical Movement in this country. Our interest best expresses itself in our publications. To this end, permit us to tell you what we have done, what we are about to do and what we would like to do in the future.

We have published two Mass cards (prepared by Father Frederick R. McManus) designed to facilitate the carrying out of the Instruction concerning lay participation (they are very inexpensive and you may have sample copies by dropping us a post card). We have published a splendid little book by Mr. William S. Abell that is actually a preparation for the use of the Missal. Then, again, we have published the sumptuous (but inexpensive and handy) Fortescue Missal, available in four editions. One of our latest books is **Our Lady in the Liturgy** by Dom E. Flicoteaux. We think it gives perspective where it is quite often lacking. Father Gerald Ellard thinks that it achieves a combination of dignity and devotion.

In the spring we are going to publish a number of things of interest to you. Father Lawrence Dannemiller has written a book called **Reading the Word of God.** There is simply nothing like Father Dannemiller's book and we are sure that you will be taken with it. Dr. Dietrich von Hildebrand has prepared for us a new edition of his epoch-making **Liturgy and Personality.** We will also publish Fellerer's **History of Catholic Church Music,** Pere Dalmais' **Introduction to the Liturgy** and a number of other very interesting books.

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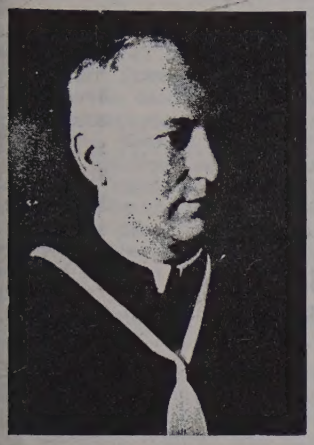

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AMERICAN BISHOPS

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Sunday *chore* is over. They will be back next week, when they 'have to go' again to Mass.

This sterile, vacuous tradition of inert, passive, and joyless attendance at Mass betrays a shameful failure to comprehend the mind of the Church. For too long now, prevailing practice and cozy customs were a shocking departure from the ideals of active, intelligent, vocal and enriching participation envisioned by all the Popes since St. Pius X. Over fifty years of pleading from the Sovereign Pontiffs can be summed up in the one, insistent repetition: Let the people know! Let them understand and take an active part in the Mass, the sacraments, the public prayer and song of the Church! . . .

Granting good will in formulating a workable liturgical program, much labor is needed before hope of success will be realized. The Decree itself must be digested; suitable texts need adoption; leaders must be selected and trained; a minimum amount of rehearsal (preferably at Sunday Masses) remains paramount. But the compensating satisafctions of an alert, well-informed, and joyful congregation, offering the Holy Sacrifice with the priest at the altar, far outweigh the trials suffered in the preparatory stages. A deeper knowledge and love of the Mass, more fruitful Holy Communions, the inevitable emergence of trained Catholic layfolk await the pastor who invests time, energy, and zeal in promoting the Decree on the Liturgy."

PITTSBURGH

Under date of September 10, 1959, the Most Reverend John Wright wrote (in part) to his priests:

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NEWS FROM EVERYWHERE

wo thousand men participated magnifi-ntly in a Mass celebrated in Wichita, ansas, by Bishop Mark Carroll, opening city-wide drive to increase the level of rish giving. The Bishop offered the ass on an altar facing the people in the and ballroom of a down-town hotel. A ecial leaflet of Mass prayers was pre-red by Fr. Joseph Fischer; the longer ayers were said in English using a ghtly paraphrased translation of the tin. The Bishop later advised his iests of his keen appreciation of this eat Mass, especially of the wonderful cal prayer by the men. He said that for o long we have not shared the Mass ith the people, and the Church has now minded us that this is the best way, is is what the Mass is meant to be, the ayer and sacrifice of God's family to-ther.

Participation in a Mass offered by the shop with four hundred delegates to a ansas convention of the National Coun-l of Catholic Women was equally suc-ssful; the same Mass prayers were ed but four hymns from the College-lle Mass booklet were prepared in a ecial leaflet and used during the Mass. ne four hymns selected by Fr. Joseph artos are particularly apt for easy sing-g: "Praise to the Lord" for an entrance mn; "Lord, Accept the Gifts" for the ffertory (Tantum Ergo melody); Humbly We Adore Thee" for Commun-n, and "O God, Almighty Father" (the ell known Trinity hymn) for a reces-onal.

Several pastors who have experimented with leaflets find two advantages: a folder of English Mass prayers or hymns can be very cheaply printed, and then inserted by the people in their own missals.

New use of evening mass for First Communion solves many problems, says Fr. Joseph Fischer of All Saints parish, Wichita. His First Communion class received the Lord at a **5:00 p.m. Saturday Mass,** the eve of Christ the King. They have all day to get ready, the pastor pointed out; dinner afterwards can be a real family feast; Sunday Mass the next day brings the thrill of "second communion" and a family communion to the little ones, and—a very practical point—the large number concerned can all get inside the church. First Communion at a Sunday Mass in a city parish often produces a crowd problem.

At the neighboring parish of St. Margaret Mary's, the pastor, Fr. Robert Blanpied, has found many advantages in a "family first communion." Parents sit with their children and come up to receive with the youngsters between them on the step of the high altar. In mixed marriages there is only one to come up with the child, of course, but non-Catholic parents are specifically welcomed by the pastor beforehand, and his remarks at the sermon urge them to feel at home in their Father's house. Where parents cannot receive the sacrament, godparents or relatives fill in. This new procedure has meant that the child stops worrying about the "procession"; he is at ease, and well behaved, with his own parents; and fully aware that they share this great

(Continued on Page 6)

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Every effort has been made to take cognizance of the many recent changes in liturgical legislation, from the Decree of March 23, 1955 on the Simplification of the Rubrics of the Breviary and Missal down to the Instruction of Sept. 3, 1958 on Sacred Music and the Sacred Liturgy. The provisions of these various pronouncements as well as responses to questions relating to them will be found in connection with the particular topic to which they apply.

Although MATTERS LITURGICAL does not aim at describing in full detail the way in which liturgical rites are to be performed by those concerned, it does not altogether abstain from noting on occasion particular rubrics to be observed, as in the case of the Mass and of many of the rites described in the sixth part, but especially in the case of the reformed ceremonies of Holy Week the rubrics of which are described in rather minute detail. Also indicated are the occasions when the **Collectio Ritum** for use in the U.S.A. can be employed.

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NEWS FROM EVERYWHERE

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sacrament with him. And, of course, in many cases "a little child shall lead them."

Parents likewise have been given the responsibility of bringing the child to his first confession; first communicants are no longer heard "en masse" during school time but at the regular time on Saturday with parents seeing to this responsibility. The same is true of First Friday confessions for school children.

At Tulsa, Oklahoma, the consecration of Bishop Buswell for Pueblo, Colorado, was the occasion of another fine "community Mass." The congregation sang the high Mass; as someone present observed, "even the priests joined in!" This splendid achievement of participation, especially on great occasions, is often reported from Oklahoma; the congregation sang at the funeral Mass for Bishop McGinnis and also at the consecration of his successor, Bishop Reid.

Father Joseph T. Nolan, of our Board of Directors, attended the national convention of former FBI agents, and as the only member-priest, sang High Mass for the club in the Cathedral at Dallas. The World Library of Sacred Music, Cincinnati, has just published a "Christmas Novena," an English arrangement of the prophecies of Isaias and the great O-antiphones, for which Father Nolan supplies the text and Sister M. Xavier, Ad.PP.S., the music adaptations.

"The Liturgy and You" is the title of a weekly column now appearing in the Catholic Telegraph-Register (Cincinnati). It is written by Father Joseph Beckman, a member of the faculty of St. Gregory's Seminary.

Benziger's annual catalog announces the publication of "The People's Mass Book," by Father Frederick McManus, our President, predicting that "congregations with no previous experience should, after using this book for two weeks, be able to participate in the third stage, with a minimum of instruction on the part of the priest." Also announced is "That They May Share," by Father McManus and Father Alfred Longley of the Board of Directors. This is a book "designed to give the commentator, who in many instances will be a layman, a series of brief, pithy comments that will serve as a guide to the congregation as well as a stimulus to vital participation." Mass commentaries are given for every Sunday and Holy Day, for all the days of Lent, and for such popular feasts as St. Joseph the Worker, etc.

A summer item that may have been missed by some is taken from an NCWC dispatch printed in **Catholic Opinion** (Kingston, Jamaica): "Castelgandolfo, Italy. His Holiness Pope John XXIII offered Sunday Mass for his summer neighbors here, and in a brief sermon urged them to make their participation in the Mass a living and conscious act. The faithful should become aware of the fact that in the Mass they are united in the worship of God, he said. The papal Mass was celebrated in the new audience hall of the Pope's summer villa in the presence of a congregation of about 10,000 persons. In his sermon, Pope John said that many people when attending Sunda Mass are distracted, and often do no even see the celebrant. He recalled tha when he was Apostolic Delegate to Bul garia in the early thirties, he visite Yugoslav centers where the faithfu joined with the priests in reciting th prayers and chants of the Mass. Rea participation in the Mass, the Pope said means that the faithful must really fee that they are a part of the feast of char ity and faith."

Proof that our proximity to the Chris tian Family Movement at Notre Dam was no accident is available to anyon who scans "Act," the CFM publication In the April number appears a long de scription, by Mr. H. A. Milton, of "Lit urgy in Action" at St. Mary's Church i Oxford, Ohio, where Father Henry Nabe is pastor. The June issue reports a ser mon by Bishop George J. Rehring of To ledo in which he urged CFMers t strengthen themselves through the lit urgy. In the August issue is a long an thoughtful article on "That High Schoo Age" by Sister Jane Marie Murray, O.P of our Board of Directors, and a gues editorial by Father Emeric Lawrence O.S.B., of St. John's Abbey. And no on is surprised to learn that Msgr. Reynol Hillenbrand, formerly Vice-president o the Conference and now on our Advisor Council, is national chaplain of CFM. A Eric Gill used to say, "it all goes to gether."

(Continued on Page 15

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The following list includes all those who paid dues during the 1959 calendar ear, as well as life members. The arrangement is geographical.

It is to be noted that our membership corresponds with the calendar year, o that early in 1960 all except the life members will be invited to renew their nembership in support of the rapidly expanding efforts of the Liturgical Conference.

We apologize for any inaccuracies or omissions, and ask that such be called o the attention of the Liturgical Conference, Boston College, Boston 67, Mass.

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	G	Rev. Stanley E. McGuire
	R	Sister Marie Breheuf
	R	Sister Mary Nativity
	G	Rev. John B. O'Donnell
	R	Mother M. St. Michael
	R	Sisters of St. Joseph
	R	Ursuline Religious
Ottawa	R	Rev. L. Hudon, OMI
	G	Miss Veronica Houlahan
	R	Holy Rosary Scholasticate
	R	Sister St. Stephanie Marie, CND
Pembroke	G	Rev. Michael Barry
Peterborough	R	Sister Joan of Arc
	R	Rev. James McGuire
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Richmond Hill	R	Rev. Basil Glavin, CSB
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St. Thomas	G	J. B. MacDonald
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	R	Rev. G. McCarthy, CSSp.
	G	Thomas McQuaid
	G	Rev. John F. Madden, CSB
	R	Sister Mary Alma
	R	Sister Mary Lois
	Sm	Joseph Moffatt, CSB
	G	Elizabeth Newman
	G	Rev. J. A. Nolan
	S	Oblate Fathers of Assumption Prov.
	G	Maude O'Reilly
	G	Rt. Rev. Msgr. J. E. Ronan
	R	Rev. C. C. Ryan, SJ
	R	Mother M. St. Michael
	R	St. Theresa's Shrine School
	G	Miss Mary R. Sheehan
	G	Sisters of Service
	R	Mother Thomas Aquinas
	R	Rev. Vincent Thompson, CSB
	G	Miss Marion Tyrrell
	R	Mother M. Victor
	Sm	George Vander Zanden,CSB
Wallaceburg	G	Mrs. J. P. Glendinning
	L	Rev. Leo J. Kelly
Waterdown	R	Mother M. Loretto
Welland	R	Sister M. Alphonsa, SSND
Windsor	R	Mother St. Philip, SC
	R	Rev. E. C. Garvey, CSJ
	G	Rev. Anthony J. Laba
	G	Miss Alicia Martin
	R	Sister Mary of the Cross, GSIC
	R	Rev. R. S. Pazik, CSB
	R	Mother St. Philip, SC
	R	Rev. A. J. Weiler, CSB

Prince Edward Island		
Charlottetown	G	Rev. William Simpson
Souris	R	Rev. John E. Cash
Quebec		
Montreal	G	Rev. David Fitzpatrick
	R	Sister St. Mennifride, CND
Noranda	R	Rev. M. J. Scully
St. Eustache surle Lac	G	Rev. Oswald Sullivan, PP
Quebec	S	Dr. Charles Engel
Saskatchewan		
Bruno	R	Ursuline Nuns
Moosomin	G	Rev. John Reidy
Regina	R	Franciscan Fathers
	G	Rev. P. S. Kinlin
	L	Most Rev. M. C. O'Neill
Rosetown	R	Sister M. Fidelis, CSJ
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WEST INDIES		
Jamaica	R	Rev. Robert J. Burke
	R	Rev. Harry J. Mallette, SJ
Jamaica	R	St. Michael's Seminary

AMERICAN BISHOPS

(Continued from Page 4)

". . . The Instruction says that the Mass '*of its nature* demands that all those who are present should participate, each in his own way.' Accordingly, we priests have the difficult but urgent task of teaching people to participate more fully in the Mass. This of course presupposes a change of attitude in most lay people. However, an equally great change will need to take place in the manner in which some of us have been accustomed to offer Mass. It could easily be that the clergy will have a greater adjustment to make than the laity if the Church in America is to enter into the spirit and fruits of the instructions from the Holy See.

It is my hope that you have already begun to prepare for full participation by your people in the Liturgy. Inasmuch as the Diocese of Pittsburgh will be host to the 1960 Liturgical Week, it is my further hope that we will have by the Summer of 1960 a sufficient number of parishes participating in the Liturgy and that we could pick almost any parish at random and use it as an exemplar for the many delegates who will come to the diocese.

There are many ways that we may teach our people how best to profit from the participation in the Mass that the Holy Father expects of them. One way is to give catechetical sermons on the subject. Another is to select a group of men in the parish and prepare them as a special group who will act as leaders in participated Masses inaugurated in each parish as local circumstances may suggest. From September 21 to November 25 the Adult Education program offers courses useful to such chosen men, and so many pastors may decide to bring these courses to the attention of the picked men on whom they will rely for leadership sparking the liturgical life of the parish.

The training of the faithful should extend to those in grade schools, high schools, and colleges. It is here that the greatest success takes place and the future is prepared.

Far be it from us to have as our chief purpose in fostering lay participation in the Mass a preparation to 'show off' at the Liturgical Week next August. Our first and principal purpose cannot be other than to develop in the faithful the spirit of the unity of the Church above all in prayer, and a love for those sacred things of which the liturgy is the expression."

COLUMBUS

The Most Reverend Clarence G. Issenmann wrote on September 22, 1959, to the priests of his Diocese:

". . . Promoting among our people a fuller understanding of the sacred liturgy and a more active participation in the public worship of the Church is a pastoral responsibility. We ask our priests to encourage and to guide the members of their parishes in a growing interest and participation in the liturgy of the Church. The success of the liturgical program in a parish depends on the priests in the parishes.

The Instruction is long and contains many detailed directives. The document will need to be read and reread. A program of participation of the congregation in assisting at the Holy Sacrifice of the Mass will succeed most completely only when the people have been prepared by a thorough and repeated explanation of the motives why they should take an active external part in the public worship of the Church.

In order to institute an official uniform participation of our people at Low Mass throughout our Diocese, we direct our priests to train the people during the month of October in giving the simple responses at Mass. This is the 'first degree' of what the Instruction calls the 'more perfect participation' of the faithful in read Masses.

This participation is the minimum program for our people assisting at Low Mass. Through the interest and zeal of our priests for divine worship, many parishes are now advanced beyond this first degree of participation. We do not intend to discourage a more rapid and more full adoption of the Instruction.

By this letter we desire and hereby direct that, beginning in October and from then on, our people assist at Low Mass 'not as outsiders or as silent spectators,' but actively, by making the easiest liturgical responses to the celebrant at Low Mass, and by participating in even greater degree as they are prepared to do so."

TRENTON

On October 21, 1959, the Most Reverend George W. Ahr wrote to all his people as follows:

". . . The Holy Sacrifice of the Mass, wherever or in whatever manner it is celebrated, is an act of the public worship of the Mystical Body of Jesus Christ. Thus, of its nature the Mass demands that all those who are present should participate. This participation must first of all be interior, exercised in the pious attention of the soul and in the affections of the heart. To this interior attention, if participation is to be more complete, is to be joined an exterior participation manifested by external acts, such a the position of the body (genuflecting, stand ing, sitting), ritual gestures, and, above al by the responses, prayers and chant Finally, perfect active participation achieved when there is also sacramental pa ticipation, when 'the faithful who are pres ent communicate not only with spiritual af fection, but also in reception of the Sacra ment of the Eucharist, so that they deriv greater fruit from this most blessed Sacr fice.'

Therfore, to assist you, the faithful of th Diocese, in obtaining this interior and exte rior and sacramental participation in th Mass, in accordance with the requirement of the Instruction of the Sacred Congrega tion, we hereby direct that in all the pa ishes and missions of the Diocese the follow ing program be carried out:

1. That three sermons be given on the nex three Sundays explaining the value of activ participation and the method to be employe (sermon outlines were enclosed);

2. That the faithful give the easiest liturgi cal responses to the celebrant in both rea and sung Masses on Sundays.

We earnestly beg for your cooperation i the inauguration of this program. Once thi easiest method has been tested and some fa cility acquired, we may then be able to pro ceed with the higher degrees of this mor perfect participation."

CLEVELAND

On November 20 the Most Reverend Edward F. Hoban wrote a long and detailed letter to the clergy, religious and laity of his Diocese. Considerations of space again preclude our giving a complete citation. The program initiated by the Archbishop includes a series of instructions on the nature o participation, the significance of the laity's responses, and the role of the priest and people at Mass.

". . . Our ultimate goal, with due allowance for interior participation, is full active participation of the laity in every low Mass . . . The minimum degree of participation referred to in the Instruction, i.e., the congregation making the simple liturgical responses, is to be introduced without delay at all low Masses. . . . At sung Masses, the singing of the simple responses by the congregation should be introduced without delay, and it should be prepared to sing the Ordinary of the Mass especially on Sundays and Holy Days of obligation. . . . In accord with the spirit of the Instruction, whenever a large gathering of the clergy attends a liturgical function, the clergy should join in the singing of the responses and the Ordinary of the Mass. . . . Pastors are urged to arrange the parish Mass schedule to allow for the fullest active participation of the congregation. . . It is our joint responsibility to carry on a diocesan-wide program of education in this matter. The Diocesan Liturgical Commission will, on request, supply speakers to interested groups and organizations on the subject of the Instruction."

The Archbishop supplied all his priests with a copy of the Instruction, a bibliography, and sermon outlines. Topics suggested in the sermon outlines were the following: What is the Church? The Priesthood of Christ. Why Active Participation? How to Participate. Meaning of the Simple Responses. The Advantages and Benefits of Active Participation.

NEWS FROM EVERYWHERE

ntinued from Page 6)

We are indebted to Fray Odorico de urisa, O.F.M.CHap., of Mariquina, ile, for this item about a Pastoral-Li-rgical Conference for missionaries held Villarica, Chile. During the three days the Conference these subjects were dis-ssed: the principal legislation of the struction on Participation; liturgy and influence on the Christian life; liturgy d religious instruction; religious serv-s without a priest. The active partici-tion of the people was urged because the influence of old pagan rites among e Indians and the increasing efforts of otestantism; in both these cults there more active participation and there-re more interest and fervor than among ny Catholics. A greater use of radio s urged for the instruction of the peo-e of the country who live far from urches; this is being done to some ex-nt already by two radio stations in Val-ia, Chile, where Father Michael, Capu-in, gives daily short programs of re-ious instruction for children and ults.

Dr. K. F. McMurtrie, Oblate O.S.B., in September "Jottings from an Afri-n Abbey," offers a translation of a ought-provoking editorial from the nthly magazine edited by the Dutch minican Fathers in the Orange Free ate. We quote in part: "It would ap-ar to some people that up till now the tholic Church in South Africa has ne its utmost to make things as diffi-lt as possible for Protestant Afrikan-s by emphasizing doctrines and prac-es which separate us from them, such the carrying around of the Fatima atue, Rosary crusades, celebrations of e centenary of an appearance of Our dy, etc. Let us, just for a change, be-n emphasizing those things which we are in Christ with our separated breth-n—Bible study, Bible reading, congre-tional singing (including singing of the alms), the Church's official night-ayer (Compline), greater attention to e Sunday sermon, the employment of tive lay workers in the apostolate, the tive participation of the laity in divine rship, etc. To prevent our being im-rsed in a flood of letters from readers cusing us of Protestant heresies, let us ure them that there is nothing wrong h devotions to Our Lady, novenas, ros-es, etc. But Catholics in South Africa n safely consider whether they do not ur the guilt of displaying a lack of ristian love toward their brothers and ters in Christ if they fail to give ough attention to those things which have in common with other Christians nd which, too, are close to the heart he Church." Dr. McMurtrie concludes saying, "The editorial which we have oted strongly supports a contention ich we have frequently put forward in tings, namely, that when the Liturgi-Movement comes into its own our vices will make a far greater appeal Christians of good will who are now happily separated from us."

On October 28, 1959, the fall meeting of seminary professors of liturgy was held at Holy Cross College, Washington, D. C., with Father John Miller, C.S.C., as chairman. Papers were given on sacred music in seminary programs and on interpreting liturgical law. In addition to the seminary professors, a group of priests from parishes in the Washington area attended. The meetings are held twice a year.

* * *

The San Antonio diocese held its annual liturgical worshop for priests on November 9-11 at De Mazenod Seminary in San Antonio. The sessions were opened with an address by Archbishop Robert E. Lucey in which he urged his priests to continue and develop the program of participation already warmly encouraged by him. Five conferences were given during the workshop by Father Frederick McManus. Monsignor James Boyle, P.A., pastor of the Church of St. Peter, Prince of the Apostles, in San Antonio, was chairman and conducted all the sessions, which included lengthy discussions.

* * *

Rt. Rev. Msgr. Robert J. Sherry, of the Board of Directors, conducted a clergy conference on the Liturgy for all the priests of the Belleville (Illinois) diocese on November 10, 1959, at the invitation of Bishop Zuroweste, who presided. The meeting was held at St. Henry's Minor Seminary, and the discussion centered mainly on ways and means of implementing the Instruction of September, 1958.

* * *

A clergy conference on liturgical participation was held in the Diocese of Cleveland on November 17. The principal talk was given by Rt. Rev. Msgr. John Gallagher, spiritual director of St. Mary's Seminary, Cleveland, and chairman of the Liturgical Commission of the diocese.

* * *

At the twenty-first annual meeting of The Canon Law Society of America, held in Los Angeles in October, Father James A. O'Donohoe, J.C.D., of the faculty of St. John's Seminary, Brighton, Mass., gave a paper on "Administrative Aids to the Bishop." Included in the talk, which will be published in the January, 1960, number of **The Jurist**, was a treatment of the necessity for the three diocesan commissions, on sacred liturgy, music, and art.

* * *

It is expected that Father John Miller's book, **Fundamentals of Sacred Liturgy**, will be published in early 1960. It is primarily intended as a seminary textbook and manual, but will be valuable as a reference volume as well and as an introduction to the study of the liturgy.

* * *

Father J. B. O'Connell, the eminent rubrician and liturgical writer, has prepared a comemntary on the September, 1958, Instruction of the Congregation of Rites. It has already been published in Great Britain by Burns Oates and will soon be published in the United States by the Newman Press, Westminster, Md. ($1.75)

* * *

Benziger Brothers will soon publish a text of the ordinary of the Mass arranged for all grades or degrees of direct liturgical participation by the faithful. It is called **The People's Mass** and was edited by Fr. Frederick McManus.

* * *

The Liturgical Press, Collegeville, Minnesota, has just published a complete catalogue of its books and booklets, certainly the principal listing of such publications in the United States. New books include a translation of Vagaggini's **Theological Dimensions of the Liturgy** and **The Liturgy and the Word of God** (papers given at the third national congress of the French Centre de Pastorale Liturgique). The Liturgical Press also publishes a Sunday bulletin, **Bible and Liturgy**, to which members of the Board of Directors contribute.

* * *

In October the National Council of Catholic Men produced, in cooperation with the National Broadcasting Co., a three-part series on "The Holy Sacrifice of the Mass," dealing with the doctrine of lay participation. Mr. Martin Work was executive producer, Mr. Richard Walsh was co-producer for NCCM. The priest-participants were Fathers Anselm Burke, O. Carm., and Frederick McManus. Kinescopes are available—together with other films on the sacred liturgy—from the Radio-TV office of the National Council of Catholic Men, 50 East 42nd St., New York, N. Y.

* * *

The NCWC News Service reported that, before the beginning of the anniversary Mass offered in St. Peter's on the anniversary of the Holy Father's coronation, the faithful were asked to make the responses and sing appropriate prayers.

* * *

At the Mass on the occasion of the 75th anniversary of St. John's Seminary, Brighton, the congregation sang the responses, Creed, and Te Deum. Cardinal Cushing presided at the Mass, which was celebrated in Holy Cross Cathedral, Boston.

* * *

An institute on the Mass—based on the "Program on the Mass" published by the National Council of Catholic Men—was held in Our Lady of Good Counsel High School, Wheaton, Maryland, on Sunday afternoon, November 15. It was sponsored by the Council of Catholic Men

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NEWS FROM EVERYWHERE

(Continued from Page 15)

for Montgomery County deanery of the Archdiocese of Washington. It had been preceded by a clergy conference in the Archdiocese presided over by Archbishop Patrick O'Boyle. The speakers at the conference were Father Walter J. Schmitz, S.S., and Mr. William Abell (author of **The Faithful at Mass**); Mr. Abell also gave the general talk at the institute.

* * *

Sixteen Mass Institutes have been carried out by the Religious Activities Committee of the Dubuque Archdiocesan Council of Catholic Men as part of a program of instruction and action dealing with the layman and the Mass. On October 11, 280 men attended a day-long program of workshops, a dialogue and a demonstration Mass in Waterloo, Iowa. On November 22, the leaders trained at the October Institute produced 15 similar programs in each deanery of the archdiocese for 10 men from each parish. During Lent, 1960, 2,000 men trained at the November 22 Institutes will stage parish programs on the Mass. Details and a brochure published by the ACCM are available from the Dubuque ACCM Central Office, 2909 Kaufmann Avenue, Dubuque, Iowa. Cost of the brochure is 75 cents per single copy, or 50 cents per copy for orders of 10 or more copies, all postpaid.

GOING, GOING . . .

The *Proceedings* of the 1951 Liturgical Week (Dubuque) will soon be out of print. This volume, called "The Priesthood of Christ," has been so much in demand that our stocks are nearly exhausted.

Other volumes will soon follow suit, by the looks of things. So if you want for your library anything like a complete set of the *Proceedings* since 1940, you'd better hurry up with that order. See the Order Blank on page 4 for the best offer we can make now: 18 volumes, including the 1959 (Notre Dame) *Proceedings* as soon as they are published for $20.00.

What's that you said? We said, "Hurry up!"

* * *

FILM AND TAPE

One pastor bought four copies so that his parishioners could see and hear repeatedly. A group of 700 Sisters saw and heard attentively for an hour. A gathering of men at a deanery meeting listened and watched. A class of priests in their last stage of pastoral training and a chapter of the NCMEA did the same. Not only did they see and hear; they sang. It was all done at presentations of the new film-strip-and-tape, "The People's Part in the Parish High Mass." More than 300 copies have been sold up to date. Ideal for teaching participation in the sung Mass. Prepared by the Liturgical Conference and including two pamphlets and suggestions for use, the package sells for $20.00 and may be had from McLaughlin and Reilly Co., 252 Huntington Avenue, Boston, 15, Mass.

Here We Are

We publish in this issue of *Liturgy* the full list of our members. Here are the people who have underwritten morally and financially the objectives and policies of the Liturgical Conference. The Officers and Directors of the Conference are enormously grateful to them for their support, and will labor to justify their confidence.

In the program booklet of the 1959 Liturgical Week (Notre Dame) we published a similar list, comprising 785 names. During and since that Week our membership has more than doubled, and now stands at 1840 names. Such a phenomenal growth in so short a time argues a profound interest all over North America in the liturgical renewal, as well as a conviction that the Liturgical Conference is an effective instrument in that renewal.

Besides conducting the 1960 Week in Pittsburgh—an immense task on which the Directors and the Pittsburgh local committee have already been working for some months—the Conference has planned other educational projects, like the publication of the 1959 Proceedings and assisting in the programming of regional weeks, and has now decided on a venturesome step: the setting up of a national Central Office and the appointment of a full-time Field Secretary. For all this we need further support, and look confidently to the Catholics of North America for it. If you have not joined us, why not do so now? Membership in the Conference, of whatever type (see below), entitles you to a copy of the *Proceedings* of the Liturgical Week for the current year.

Life membership (individuals only)	$100.00
Sustaining membership	10.00
General membership	5.00

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